

THE ARMOURY

A MAGAZINE OF WEAPONS

FOR CHRISTIAN WARFARE

PUT ON THE WHOLE ARMOUR OF GOD THAT YE MAY BE ABLE TO STAND AGAINST THE WILES OF THE DEVIL
EPH. VI. II.

CONTENTS

THE PROTESTANT EDUCATIONAL INSTITUTE.
—DISTRIBUTION OF PRIZES, LONDON AND
OTHER PLACES.

THE PORTRAIT OF ANTICHRIST, AND THE
RELATION OF ENGLAND TO THE TEN
KINGDOMS.

THE CHURCH OF CHRIST IN ENGLAND
ORIGINALLY PROTESTANT AND INDEPENDENT
OF ROME.

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PROTESTANT EDUCATIONAL INSTITUTE, 38, PARLIAMENT STREET, LONDON, S.W.

PROTESTANT EDUCATIONAL INSTITUTE,

WITH WHICH IS INCORPORATED

THE PROTESTANT ASSOCIATION, Established 1835.

For establishing PROTESTANT EDUCATIONAL CLASSES, and by Popular Lectures, Protestant Literature, and otherwise instructing the People in the Principles and History of the Reformation; for defending our Protestant Constitution and Institutions; and for opposing Papal Aggression throughout the Empire.

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Offices—33, PARLIAMENT STREET, S.W.,

(A few doors from the House of Commons).

Contributions received from 15th March, 1879, to 14th June, 1879.

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Bell, Dr. J. P. ...	0 10 6	Saunders, Mrs. ...	1 1 0	Domager, Miss ...	0 10 0
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Bradford, S. ...	0 5 0	Soutter, Dr. (don.) ...	0 10 6	Dando, C. T. ...	0 10 0
Bury, Rev. C. A. ...	1 1 0	Surr, G. B., 1878-9 ...	2 0 0	Evans, J. L. ...	1 0 0
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" Subscription ...	1 1 0	Rev. S. Naish ...	21 15 6	Fowler, Miss (donation) ...	0 5 0
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Frederick, Mrs. ...	1 1 0	Wicker, H. ...	1 0 0	Fayle, Mrs. ...	1 0 0
Gilpin, S. R. ...	0 5 0	Parliamentary Fund. — Addi-		Fedden, W. J. ...	0 10 6
Gordon, Rev. J. B. ...	1 1 0	tional		Fripp, Mrs. ...	1 1 0
Gillson, W. H. ...	0 5 0	Davies, Rev. E. ...	0 10 0	French, H., (2 years) ...	0 10 0
Hall, Miss ...	0 10 0	Houghton, Miss ...	2 2 0	Fiske, T. ...	0 10 0
Houghton, Rev. H. H. ...	5 0 0	Roberts, T. ...	1 1 0	Gibson, J. ...	0 10 0
Hull Protestant Insti-		Steward, R. ...	1 0 0	Goodman, H. ...	0 2 6
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Kendra, C. ...	0 5 0	Brown, Miss ...	0 10 0	Gosselin, G. L. ...	0 10 0
Kennedy, Mrs. ...	5 0 0	Burningham, G. ...	0 10 0	Gould, S. ...	0 5 0
Llewellyn, J. G. ...	1 0 0	Biggs, J. ...	0 10 0	Green, Miss ...	0 5 0
Longueville, T. L. ...	1 0 0	Bird, E. W. ...	0 10 0	Hagley, Mrs. ...	0 10 0
Le Mare, E. R. ...	2 2 0	Budgett, W. H. ...	0 10 0	Harri, C. F. ...	1 0 0
Murray, J. E. ...	0 10 6	Blake, Mrs. ...	0 10 0	Harrison, Miss ...	0 5 0
Maberley, G. ...	5 5 0	Barnacott, R. ...	0 10 0	Hower, Misses ...	1 0 0
Martin, Lady ...	5 0 0	Badcock, H. ...	1 0 0	Hoblyn, Miss ...	0 2 6
Mendham, Mrs. ...	1 0 0	Challicombe, Dr. ...	0 10 6	Hoblyn, Dr. F. P. ...	1 1 0
Mander, S. S. ...	1 1 0	Challicombe, Miss ...	0 5 0	Hall, Misses ...	0 5 0
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Roberts and Co. ...	2 2 0	Cuff, R. C. ...	1 0 0	Hunt, Mrs. ...	0 5 0
Roberts, Miss ...	2 0 0	Carpenter, R. W. ...	0 10 0	Hooper, Miss ...	0 5 0
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Innall, W. ...	0	10	0
Inskip, J. ...	2	0	0
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Jordan, B. ...	0	5	0
Karr, J. ...	0	5	0
Kettle, Mrs. (donation)	0	2	6
Kettle, Mrs. ...	0	2	6
King, J. H. ...	1	0	0
Little, Mrs. ...	0	5	0
Lardy, Mrs. ...	1	0	0
Mangles, Miss ...	1	0	0
March, Miss ...	0	10	0
Malthus, Mrs. ...	0	5	0
Moses, Dr. ...	0	10	0
Merriek, W. ...	1	1	0
Newbolt, Lieut.-Colonel	1	0	0
Nunn, E. C. ...	2	2	0
Nunn, E. S., LL.D. ...	1	0	0
Peddell, Miss ...	0	10	0
Perry, Mrs. ...	0	2	6
Price, Miss ...	0	2	6
Philpen, Misses ...	0	5	0
Poulden, Major ...	1	0	0
Pye, Miss ...	0	2	6
Prince, H. ...	1	1	0
Pinchoard, J. H. B. ...	0	10	0
Ravlinson, W. ...	0	10	0
Robinson, Rev. W. W. ...	0	5	0
Robinson, F. J. ...	0	10	0
Rowan, Sir W. ...	1	1	0
Russell, C. F. ...	0	10	0
Slade, Mrs. ...	0	5	0
Southcomb, Miss L. H. ...	0	10	0
Southcomb, Miss E. A. ...	0	10	0
H. ...	0	10	0
Stothert, R. ...	0	10	0
Slater, Rev. W. P., (2 years)	1	0	0
Sibley, Mr. and Mrs. ...	2	2	0
Saville, Lieut.-Colonel	1	1	0
Sealey, Miss ...	0	5	0
Sharp, Miss ...	0	2	6
Shepherd, Mrs. ...	0	2	6
Smith, Miss ...	0	1	0
Spurrier, W. ...	0	1	0
Thomas, Miss ...	0	10	0
Tucker, Rev. C. ...	2	2	0
Thornton, Mrs. ...	2	0	0
Timmins, C. ...	0	10	0
Veysey, H. ...	1	0	0
Wynch, Colonel ...	1	1	0
Watts, G. ...	0	5	0
Way, Rev. J. W. (don.)	0	2	6
Way, Rev. J. W. ...	0	5	0
West, Mrs. ...	1	0	0
Whitvates, General ...	1	10	0
Whitfield, R. P. ...	0	5	0
Williams, Mrs. J. ...	0	10	0
Willoughby, Colonel ...	0	5	0
Win kworth, W. D. ...	0	10	0
Wood, Misses ...	0	2	6
Wakenfield, Mrs. ...	0	10	0
Walker, Rev. S. A. ...	1	0	0
Waring, Misses ...	1	10	0
Waring, Miss M. (don.)	0	10	0
Walsh, Miss ...	1	0	0
Whitwell, M. ...	1	1	0
Wilkinson, Rev. S. ...	0	5	0

Collected by Mr. G. Thomson —

Aldridge, H. M. ...	0	5	0
Adams, J. ...	0	10	0
Abbott, J. ...	0	5	0
Bush, Rev. T. H., (2 years)	0	5	0
Badcock, C. ...	0	10	0
Baxter, Miss ...	0	10	0

Collected by Mr. G. Thompson —

continued.	£	s.	d.
Briggs, W. J. ...	0	5	0
Barnes, Mrs. ...	0	5	0
Bennett, J. S. ...	0	2	6
Bayley, W. H. ...	1	0	0
Babington, Rev. Canon	2	2	0
Bastick, S. ...	0	10	0
Bovill, Miss ...	2	0	0
Bowron, Dr. ...	0	10	0
Baxter, Rev. A. J. ...	0	10	0
Boileau, Mrs. ...	0	5	0
Bradley, Misses ...	2	2	0
Blaker, M. S. ...	0	5	0
Bilisset, Rev. G. ...	1	0	0
Bilisset, The Misses ...	1	0	0
Belben, Mrs. ...	0	5	0
Beer, T. ...	0	2	0
Brooke, Mrs. ...	0	10	0
Crow, F. ...	0	5	0
Christopherson, Rev. A. ...	0	10	0
M. W. ...	1	0	0
Carus, Rev. Canon ...	0	5	0
Colman, Rev. R. ...	1	0	0
Carter, Mrs. ...	1	0	0
Courtney, Miss ...	1	0	0
Carr, Miss ...	5	0	0
Carr, Miss S. S. ...	5	0	0
Cruso, Miss ...	0	10	0
Carpenter, W. ...	0	10	0
Card, H. ...	0	5	0
Cox, T. ...	0	2	6
Cruse, Rev. F. ...	0	5	0
Chippendale, Miss ...	0	10	0
Collection at Emmanuel Church, Brighton	3	5	0
Diokinson, H. W. ...	0	5	0
Drewett, G. ...	1	1	0
Dagg, J. ...	1	0	0
Druitt, M. ...	0	5	0
E. M. ...	0	5	0
Fox, Douglas ...	1	0	0
Frewer, Miss ...	0	5	0
Friend, B. D. ...	0	10	0
Friends, per Rev. G. ...	2	0	0
Cavill ...	0	10	0
Grimby, O. ...	0	10	0
G. S. ...	0	10	0
Gathorne, Misses ...	0	10	0
Gray, T. ...	0	5	0
Gray, T. W. ...	0	5	0
Green, J. ...	0	5	0
Gulliver, J. ...	0	5	0
Gilbert, D. ...	1	1	0
Gorringe, J. ...	1	1	0
Gill, Rev. W. ...	0	5	0
Godwin, J. P. ...	0	5	0
Graham, T. G. ...	3	0	0
Hull, Mrs. ...	0	10	0
Hannington, S. & Son	1	1	0
Henty, W. ...	1	1	0
Hornbuckle, Miss ...	0	2	6
Hayward, Miss ...	0	10	0
Isaac, Mrs. Egerton ...	0	10	0
Jackson, Miss ...	1	1	0
J. H. F. ...	1	0	0
Kirkpatrick, Miss ...	0	10	0
Kemp-Welch, M. ...	0	10	0
Lawson, Rev. J. A. ...	0	2	6
Laidlaw, H. ...	0	5	0
Laisley, Miss ...	0	10	0
Lee, W. H. ...	1	1	0
Long, Miss ...	1	0	0
Lee, Miss ...	0	2	6
Lloyd, J. ...	0	10	0
Lutman, J. ...	0	10	0
L. H. ...	0	10	0
Masters, Rev. G. ...	0	5	0
M'Williams, J. ...	0	5	0
McGill, Rev. J. ...	0	10	0
Mitchell, Miss ...	1	0	0
Money, W. E. ...	0	10	0

Collected by Mr. G. Thompson —

continued.	£	s.	d.
Moseley, Rev. T. ...	1	1	0
Mitchell, C. ...	0	10	0
Nash, Rev. Z. ...	0	19	0
Newlyn, N. S. ...	0	2	6
Newman, Mrs. ...	0	1	0
Norbury, T. ...	0	2	6
Poulton, Miss ...	0	2	6
Preston, Miss ...	0	5	0
Plumer, A. S. ...	0	10	6
Polhill, Mrs. ...	2	0	0
Penruddock, Misses ...	2	0	0
Penruddock, Misses (donation) ...	1	0	0
Pike, A. ...	0	5	0
Phipps, Mrs. ...	1	1	0
Pitman, Rev. J. ...	0	19	0
Parnett, W. ...	0	2	6
Panons, C. ...	0	5	0
Poynder, Rev. R. ...	0	10	0
Revelans, E. ...	0	10	0
Rowlandson, Colonel ...	0	10	0
Ray, C. ...	0	2	6
Ramsay, Mrs. ...	0	2	6
Sanders, Miss ...	2	0	0
Saunders, Misses ...	1	1	0
Soames, Mrs ...	2	0	0
Smyth, Mrs. ...	0	5	0
Stevens, W. ...	1	1	0
Sullivan, Rev. F. ...	0	10	0
Sharp, R. D. ...	0	5	0
Small G. ...	0	10	0
Street J. ...	0	10	0
Stocker, Miss ...	0	5	0
Thomson, Dr. ...	0	5	0
Tibbitts, Mrs. ...	0	6	0
Turnbull, N. ...	0	2	6
Thatcher, G. ...	0	10	0
Walker, Miss ...	1	1	0
Way, Major ...	1	1	0
Wheeler, H. ...	0	5	0
Young, W. ...	0	2	6

Collected by Mr. T. O. Smith —

Anderson, R. A. ...	0	10	0
Austie, E. B. ...	0	10	6
Abraham, E. and Son ...	0	2	6
Atkins, Mr. ...	0	2	6
Allnut, F. ...	0	10	0
Andrews, J. ...	0	10	0
Andrews, G. J. ...	0	5	0
Adams, G. ...	0	5	0
Abbott, Misses ...	2	0	0
Austin and Dodson ...	1	0	0
Andrews, G. ...	0	5	0
Aldwell, Rev. B. D. ...	1	0	0
Adams, J. ...	1	1	0
Baillie, N. E. H. ...	1	1	0
Balance, Miss ...	0	10	0
Bord, Mrs. ...	0	5	0
Bacot, Dr. ...	0	5	0
Blakeney, Rev. Canon ...	10	6	0
Baker, J. C. ...	0	2	6
Beach, J. ...	0	5	0
Beach, T. ...	0	10	0
Beach, J. ...	0	5	0
Bedloe, Mrs. ...	0	2	6
Barney, S. ...	0	5	0
Burrell, Mrs. T. ...	0	19	0
Brown, T. ...	0	5	0
Barnes, E. A. ...	0	5	0
Barnes, G. ...	0	5	0
Benthall, E. ...	0	6	6
Balvey, Rev. F. ...	0	10	0
Batt, C. J. ...	0	5	0
Binsted, C. ...	0	10	0
Beard, G. H. ...	0	10	0
Brown, W. ...	0	10	0
Bayley, E. ...	0	5	0
Brett, Miss ...	0	5	0

Contributions—continued.

Collected by Mr. T. O. Smith— continued.		Collected by Mr. T. O. Smith— continued.		Collected by Mr. T. O. Smith— continued.	
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Bulmer, Miss	0 2 6	Ellis, F. F.	0 2 6	Lush, J.	0 10 0
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Badcock, Mrs.	0 2 6	Elsey, G.	0 2 6	Langley, Major-Gen.	1 0 0
Brooks, Miss	0 15 0	Fricker, W. H.	0 2 6	Lancaster, T.	1 0 0
Belton, G.	0 5 0	Fowles, Miss	0 10 0	Lush, Dr.	0 5 0
Bird, K.	0 10 0	Farquharson, Rev. R. A.	0 2 6	Lambert, Mrs.	0 5 0
Bartlett, G. L.	0 2 6	Ferris, J.	0 2 6	Lee, C. M.	0 10 0
Broadly, Rev. Mr.	0 2 6	Fox, T.	1 0 0	Lorimer, E.	1 0 0
Badger, T.	0 2 0	Fox, D. C.	0 10 0	Lake, Dr. W. C.	0 2 6
Brewin, E.	0 10 0	Freeman, Dr.	0 10 0	Lee, Miss M.	0 2 6
Berryman, F.	0 2 6	French, Mrs.	0 5 0	Lewis, W.	0 2 6
Bali, Mrs.	0 2 6	Fry, J.	0 10 0	Lewis, Miss	0 5 0
Blagden, Mrs.	0 10 0	Fulco, C.	0 10 0	Lundie, C.	0 5 0
Barnett, E.	0 2 6	Francis, W.	0 2 0	Ludlow, H. S.	0 2 6
Bultell, Dr. E.	2 0 0	Francis, B.	0 5 0	Lester, B.	0 5 0
Bultell, Dr. J. C.	1 0 0	Francis, Mrs.	0 10 0	Lewis, J.	0 5 0
Bewes, C. T.	0 10 0	Forster, Mrs.	0 2 0	Larga, Dr. J.	0 2 6
Brace, H.	0 10 0	Garland, Rev. A. C.	0 10 0	Lee, J. O.	1 0 0
Boulton, J.	0 10 0	Gardner, C.	0 2 6	Morgan, G.	0 2 6
Bassett, W.	0 2 6	Gibbert, T.	0 10 0	Morgan and Sons	0 2 6
Brown, Misses	0 10 0	Gidway, W.	0 2 6	Morris, Dr. J. W.	0 2 6
" (Parl.)	0 5 0	Giles, Captain	0 5 0	Marple, Miss	0 10 0
Boulton, K. B.	0 2 6	Goswami, Dr. W. C.	0 10 0	Murdock, W.	0 5 0
Brown, T.	0 2 6	Gwynne, A.	0 5 0	Marshall, J.	0 4 0
Brown, C. N.	0 5 0	Grain, A.	0 5 0	Mullett, T.	0 2 6
Britton, Z.	0 2 6	Guy, Miss	0 5 0	Millar, Mrs.	0 2 6
Bantock, B. B.	0 5 0	Groves, Mrs.	0 2 6	Merced, G. T.	0 10 0
Coomb, E.	0 5 0	Grosway, W.	0 2 6	May, C.	0 10 0
Chamen and Richards	0 10 0	Godwin, J.	0 2 6	" for classes	0 10 0
Crocker, A. R.	0 5 0	Graham, Miss J.	1 1 0	Martin, Rev. J. C.	0 10 0
Churchill, Miss	0 10 0	Graves, Rev. H. A.	0 5 0	Morgan, H. M.	0 2 6
Ciensen, General	1 1 0	Griffiths, W. T.	0 10 0	Morris, Sir J.	0 15 0
Ciensen, Mrs.	0 10 0	Griffiths, Ven. Arch.	0 10 0	Maddock, Rev. F. B.	0 5 0
Ciensen, Rev. E. H.	0 2 6	"	0 5 0	Moseley, Mrs.	0 5 0
Carriett, T.	1 1 0	Gifford, J.	0 1 0	Milroy, J.	0 5 0
Curry, E.	0 5 0	Green, A.	0 2 6	May, J. E.	0 10 0
Carroll, Jos.	0 5 0	Hayman, A.	0 5 0	McKellar, Mrs.	0 5 0
Cooke, Dr.	0 10 0	Hutchinson, E.	0 2 6	Metcalfe, Rev. J.	0 5 0
Coleman, Dr.	0 10 0	Hoperton, Miss	0 5 0	McConnachie, J.	0 10 0
Cockrell, J.	0 10 0	Heywood, Rev. H. T.	0 10 0	Mien, W.	0 5 0
Cartwright, H.	0 10 0	Hammerton, N.	0 2 6	McDonald, D. K.	0 2 6
Cole, Brothers	1 1 0	Heathcote, Miss	0 10 0	Marsh, J.	0 10 0
Clayton, S.	0 10 0	Hadden, G. N.	0 5 0	MacNicol, Mrs.	0 10 0
Crossland, J.	0 5 0	Hine, A.	0 1 0	M Taggart, Mrs.	1 1 0
Clinton, Rev. C. H. F.	0 2 6	Hughes, D.	0 2 6	Niven, Rev. W.	1 1 0
Christopher, W.	0 2 6	Hughson, Mrs.	0 2 6	Norton, Mrs.	1 1 0
Crawford, R.	0 2 6	Harrison, Mrs.	0 10 0	Norris, Dr.	0 2 6
Collings, W.	0 2 6	Hawke, Miss M.	0 2 6	Newman, Rev. E.	0 10 0
Cox, Mrs.	0 2 6	Hadow, Rev. G.	0 10 0	Oliver, D.	0 2 6
Cockley, H.	0 5 0	Hooper, C. H.	2 0 0	Oliver, J. C.	0 2 6
Curtis, J.	0 5 0	Harding, N.	0 2 6	Owen, A.	0 2 6
Cooper, A.	0 5 0	Hobbs, J. J.	0 2 6	Preston, J.	0 5 0
Cox, Miss	0 1 0	Hibber, C. J.	0 10 0	Pankhurst, J. W.	1 0 0
Crouch, Rev. W.	0 5 0	Hartgill, T. W.	0 2 6	Powell, J. A.	0 2 6
Clarke, Miss	0 5 0	" (donation)	0 2 6	Phillips, W.	0 2 6
Davie, D.	0 1 0	Heare, J.	0 2 6	Pugh, J.	0 2 6
Durden, H.	0 5 0	Hounsell, W.	0 10 0	Park, T. M.	0 10 0
Dunham, J.	0 5 0	Holly, G.	0 2 6	Peard, Dr.	0 10 0
Dixon, W.	0 2 6	Hogg, E. A.	0 2 6	Pain, Mrs.	0 10 0
Durden, W.	0 5 0	Hawkins, C. H.	0 5 0	Powell, T.	0 5 0
Dalrymple, Mrs.	0 5 0	Hawkins, T. H.	0 5 0	Palmer, Capt. G. G.	0 5 0
Descon, C.	1 1 0	Innes, Miss	0 10 0	Prickett, Mrs.	0 5 0
Dingley and Sons	0 2 6	Johnson, T.	0 10 0	Parsons, T.	0 5 0
Dawes, Mrs.	0 10 0	Johnson, Rev. Pitt	0 5 0	Povey, W.	0 5 0
Dick, W. B.	0 2 6	Jordan, W. R. H.	0 5 0	Phelp, Miss	0 2 6
Davies, J.	0 1 0	Jenkins, T. J.	0 2 6	Pratt, Rev. Canon	0 5 0
Davey, J.	0 2 6	James, Miss	0 10 0	Pridden, 2	0 2 6
De St. Dalmas, H.	0 2 6	Jacobs, J.	0 2 6	Pethybridge, E.	0 10 0
De Mierre, Dr.	0 10 0	Jones, Heard & Ingram	0 5 0	Pearse, Miss	0 10 0
Davies, Dr. E.	0 5 0	Jones, W.	0 2 6	Pearce, Dr. E.	0 2 6
Davies, Dr. A.	0 5 0	Jones, E. B. and Son	0 2 6	Pearson, E.	0 2 6
Davies, B.	0 2 6	Jones, E.	0 2 6	Pritchard, J. B.	0 5 0
Downes, E.	0 2 6	Jackson, T.	0 5 0	Paton, J.	0 10 0
Edgar, W. T.	0 2 6	Jones, J.	0 10 0	Phillip, T.	0 2 6
Edmunds, C.	0 5 0	Knight, F.	0 2 6	Powell, Rev. W.	0 5 0
Kales, Miss	1 0 0	Key, Commander	0 10 0	Phillips, De. N. P.	0 4 0
Edmonds, W.	0 10 0	Kettle, J. O.	1 1 0	Roberts, T. F.	0 5 0
Everett, J.	0 5 0				

THE ARMOURY.

The Protestant Educational Institute.

LONDON MEETING.

The annual meeting of the Protestant Educational Institute was held on Wednesday, 14th May last, in the Great Hall, Cannon-street Hotel, London. Colonel Macdonald Macdonald, of St. Martin's, presided, in the unavoidable absence of Lord Claud J. Hamilton, M.P. The Chairman was supported by Admiral Sir Leopold McClintock, K.C.B., Mr. J. P. Corry, M.P., the Rev. Robert Maguire, D.D., Rev. Cunningham Geikie, D.D., Rev. V. M. White, D.D., Rev. W. Baker, B.D., Rev. W. Windle, M.A., Rev. Mr. Hawse, Rev. Alexander King, Rev. J. Forsyth, M.A., Rev. Mr. Taylor, Rev. Mr. West, Mr. M. C. Soutter, M.R.C.S., Mr. G. Thomson, and the Rev. G. R. Badenoch, LL.D. (secretary).

The meeting was opened with prayer by the Rev. W. WINDLE.

The CHAIRMAN said he was very sorry to find himself in the position he occupied, as it was caused by the absence of Lord Claud J. Hamilton, who writes to the secretary as follows: "Dear Dr. Badenoch,—I regret to say that it is as I anticipated. I feel so unwell that my doctor has ordered me out of town to-day, and I shall therefore be unable to preside at the distribution of prizes this evening. I am sorry to be prevented attending the meeting, as I had been looking forward to it, and I know several members of Parliament will be present. Will you kindly explain to the meeting the cause of my absence, and convey to it my regret at being compelled to forego the pleasure of again presiding at so interesting a ceremony?" I am quite sure that Lord Claud Hamilton deeply regrets his absence. I know the deep interest he has always taken in this work, and having often been associated with him in such works, I am quite sure that he sincerely regrets his absence. I am sorry that his place is not better supplied, but I can only say that it affords me the very greatest pleasure to be here to-night on so interesting an occasion. Your large attendance

also informs me that you also are interested in the society, and that the meeting will tend to forward the cause we all have at heart. I will not make any further remark, as I have been so suddenly called upon to preside; I shall therefore only call upon the secretary to read to you an abstract of the proceedings during the past year.

The Rev. Dr. BADENOCH said that in presenting a brief outline of the work of the institute for the past twelve months, he begged to remind its friends that the object of the institute was twofold. (1). To instruct the people of England, especially young men and young women, in the principles and history of the Reformation, in order that they may possess an intelligent acquaintance with the principles of Protestantism, and be forewarned as to the real character of Popery as opposed alike to the Word of God and our civil and religious liberties. (2). To resist the aggressions of Ultramontaniam on the constitution and principles of "this Protestant kingdom." The work was therefore educational and Parliamentary. But as it was customary to publish a separate statement later in the year of our Parliamentary efforts, he did not think it necessary to enter into detail on this head, unless merely to observe that the institute exercises the utmost vigilance on the introduction of Romish measures in Parliament, and endeavours by various means to explain to the country their bearing upon the interests of Protestantism. Much is done in this way which cannot for obvious reasons be stated in public. With respect to the educational department, Protestant classes have been held during the past year in the following towns: Birmingham, Brighton, Cheltenham, Chichester, Leamington, Plymouth, Reading, Taunton, Warwick, Worcester; and in the City, West-end, and suburbs of London, and in several smaller towns. The necessity for this work is apparent from the following extract from a letter just received. The writer says: "I grieve to say my son has joined the Church of Rome, and a niece of mine was on the point of following his steps. It is fearful to think of the number of young people in England who are now on the verge of Romanism; and I wish some able writer would publish some stirring tracts to prevent them taking the final step. It is useless to ask such persons to read any long treatise which militates against their view, and it is equally useless to reason with them when once they have taken the final plunge, as they then appear to take leave of their reason." Three thousand five hundred students have attended these classes, many of whom have undergone searching written examinations, both on the lectures delivered and on the text-books prescribed by the institute. Numerous gratifying testimonies have been received of the benefits conferred by this system of instruction on the various classes of the community. Sometimes letters are received from Roman Catholics stating that they have been brought to the knowledge of the truth, sometimes from those who have been perverted to Romanism, setting forth that their eyes have been opened to its errors, and that they have

returned to Protestantism. But the chief result is that our young men and women are not only fortified against the errors and snares of Romanism and Ritualism, but also that their minds and hearts have been more deeply impressed with the fundamental truths of the Word of God and of the history of the Reformation. I shall only quote one of these letters, from a student of the Worcester class. The writer says: "As the winner of the first prize in the examination held at Worcester, allow me to tender my thanks to the Protestant Educational Institute, not merely or chiefly for the prize and honour, but for the large amount of valuable information I obtained from Dr. Maguire's lectures. It will be my earnest endeavour to impart to others the knowledge I have myself obtained." As these classes are frequently attended by divinity, medical and law students, by schoolmasters, governesses, and Sabbath-school teachers, the knowledge obtained is made use of, like the writer of the above letter, in the several spheres in which they move. And here it may be noted that as the lectures are frequently reported in the local newspapers, a large portion of the community, in addition to those who attend the classes, is thereby instructed. It will be remembered that at the last annual meeting I expressed a desire that something should be done for those smaller towns and villages in which Ritualism is unhappily prevalent, and which could not be overtaken in the ordinary course of our work. The plan proposed was to offer a set of Protestant works to congregational or public libraries. By the liberality of Mr. S. Morley, M.P., and Mr. T. B. Dale, the institute was enabled to present sets of such works, consisting of eight and nine volumes each, to 200 libraries in all parts of the country, selected from 350 applications. In response to urgent appeals several sets were sent to friends in the colonies, similarly situated with respect to Ritualism and Romanism as those at home, to be deposited in their respective congregational libraries and theological colleges. The total number of volumes thus presented was 1,700. The institute for a number of years past has taken advantage of the anniversary of the 5th of November to prepare short papers on the history of the great events commemorated on that day, and this year a very large number of tracts, leaflets, and memorial cards were circulated. It is of great importance that our children and the masses of the people should be taught to remember intelligently these great national deliverances from Popery. And in order still further to instruct the great body of the people, an illustrated Protestant sheet almanack was prepared and published, exhibiting the dates of the chief martyrdoms and persecutions and other important events connected with the history of the Reformation at home and on the Continent. This publication was highly appreciated, and 11,000 copies were sold. I must also refer very briefly to another important branch of our work, namely, the efforts of our travelling agents. All the principal towns in the country are visited by them;

classes and public meetings are organized wherever practicable ; and as these agents possess a knowledge of the controversy, they often render valuable help to parents, teachers, and others ; also by recommending such works as may be suitable for counteracting Romish and Ritualistic errors. Referring to our financial statement, which is published in January of every year, we have in common with other societies suffered by the great depression in commerce, and failures of Banks and public companies. In addition we have to deplore the loss by death of several of our old and liberal friends. Our receipts are as follows : Subscriptions, donations, and collections at meetings, £2,052 18s. 6½d. ; legacy, £225 ; sale of books and tracts, £72 0s. 0½d., which, with a balance of £22 7s. from last year, give a total of £2,372 0s. 7d. Our expenditure for classes, prizes, parliamentary agency, printing, publications, and the other purposes of the institute amounts to £2,344 19s. 7d., leaving a balance in hand of £27 1s. The total work of the institute under its educational department since it was instituted 11 years ago, may be summed up as follows : Number of students in Protestant classes, 45,000 ; number in shorthand classes, 1,060 ; prizes given in money, £2,950 ; prizes given in books, 6,876 volumes ; pamphlets and tracts circulated equal in octavo pages to 33,350,000 ; also grants of sets of Protestant standard works, 1,800 volumes. The institute has now published a new text-book of the Romish controversy, written by its Examiner, Mr. James Todd. This will enable us to complete the scheme referred to in last year's statement, viz., of offering prizes to the students attending theological colleges in connexion with the congregational colleges of England, through the liberal offer of Mr. S. Morley, M.P. It is also in contemplation to offer prizes to Sabbath schools for the best examinations on a simple Protestant catechism. This has become imperatively necessary because the emissaries of Rome and of Ritualism take every opportunity of instilling into the minds of the young their pernicious principles. We have further to state that the institute has removed to new premises, a few doors from the House of Commons, as more convenient for carrying on our Parliamentary work. We still look upon these premises as temporary, as we hope that some friend or friends will enable us to erect a building of our own, in which would be established not only permanent offices, but also be the abode, for all time coming, of the very large and important Library of Standard Protestant and Romish works, which have been collected for reference, and where also there would be class-rooms for continuous instruction in the principles and history of Protestantism, and for affording to the members of our classes a knowledge of shorthand writing in order to enable them to cope with a similar mode of instruction given by the Jesuits to young men destined for the press of our country and other public offices. In conclusion, we beg to Press upon all Protestants that the funds placed at our disposal are altogether inadequate, and we therefore

appeal most earnestly to all friends of civil and religious liberty to contribute liberally towards the very important work entrusted to us. It cannot be too often repeated that our Protestantism is the secret of all our great privileges as a nation, and that if it be undermined, the Christianity of the world will suffer, and the free circulation, by our instrumentality, of God's Holy Word will be arrested. As a nation the privilege of contending for "the faith once delivered to the saints" may be withdrawn. It is only by righteousness that a nation can be exalted. Let us "stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

The Rev. CUNNINGHAM GEIKIE, D.D., then moved the first resolution, as follows: "That the present times demand unity of action among all true Protestants, and systematic and prayerful study of the doctrines and history of the Reformation, especially by the rising generation," and said: I do not need to rest on such authority as my own to ask you to beware of the dangers of not understanding thoroughly the principles which govern both the Reformation and the Church of Rome. Bishops and archbishops conjointly raise their voices to warn us to beware of those who go about like wolves in sheep's clothing. The effect of their teaching was spreading to such a great extent as to make men feel that we ought seriously to think of the position of affairs, and make ourselves acquainted with the principles of the Reformation. If you think for a moment of this, you will see that there is great need for intelligent and thoughtful knowledge of such subjects. The Bishop of Chichester, in his last charge, told the world that there were 2,500 clerical priests belonging to the English Church Union—a union really for the importation of what may be called Popery. This is only an eighth part of the whole clergy, but it is nevertheless a large number. Yet we must always recollect that the heart of the English people is most thoroughly sound as to its Protestantism. (Hear, hear.) It is sad to see in some districts the spread of what we must call Popery, to say the least of it. When we see this and the corrupted forms of the old doctrine in which you and I still glory, I think we owe a debt of gratitude to this society for seeking to uphold those principles and to provide for the young by educating them to know the arguments for and against the Reformation and the Church of Rome, and early to form their principles. The doctrines of the Reformation are well worthy of preservation. Protestantism means, first of all, that we shall have perfect liberty in accordance with the heart and intellect. Christ came to found liberty. Christ died, I may say, the first Protestant; for when we think of it we perceive that He died because He protested against the slavery in which the priesthood of the day held public opinion. It is certainly the fact that He came into the world to emancipate the mind of man from all sacerdotalism; and that Christianity, when it is pure and holy as the Bible teaches it to be, is a religion of the spirit

and of the heart, and not a rite or ceremony. Now, all through the early history of the Church you can notice how the simplicity of Christ's teachings gradually became overclouded. St. Paul, after a little consideration, we clearly see was a Protestant par excellence, but he encountered in his day just such an opposition as Christ's teachings did. He was persecuted and driven from city to city; and it is a fact that for generations after his death he stood at a disadvantage compared with the other disciples, and it was not until the Reformation that he took his right place in relation to them. And this was all because of his liberal or Protestant writings. It is also a fact that until the appearance of Christ there was no such a thing as liberty and free thought in the world. You cannot find it in antiquity or anywhere; the common people were always in slavery to the priests. But when the veil of the temple was rent in twain, we find gradually that the right to think and the right to believe are claimed by the people, whether allowed by the priesthood or not. Protestantism comes and tells you that a man has an absolute liberty of private judgment, and that no priest has a right to stand in the way of that judgment. It also teaches that the Bible is the ultimate standard of what it is man's duty to believe. That we are to search the Scriptures for ourselves, and that whilst we may use every effort to lead a person to the true belief, no earthly authority can force him to be a Christian. We have a right also to spread those opinions, and to try and procure converts to our opinions if we can. No one either has any right to try to prevent open discussion. Protestantism further tells us that the Church of Christ is not the officers of the church, or building, but that the whole company of faithful men throughout the world is the true invisible Church of Christ. I apprehend that a doctrine like this teaches that every man stands simply face to face to God; that there is no law but a man's convictions. That the man has the power of free speech. I think that the young ought to take these matters to heart. When a person becomes old and grounded in his faith, it is not so easy to induce him to change that faith or to prove to him that he is wrong. But a young person is like a young tree; let the wind constantly blow softly upon it from a certain direction, and in a time that tree will yield to its influences. We must also remember that in teaching the young we are also training the future generation, and helping to form its destinies. I must congratulate this society that its classes are well taught and numerously attended, and that they are most useful in the extreme. Remember that Protestantism demands education, demands that you give your heart and soul to the knowledge of the subject it teaches, and thank God that you have such an opportunity for progress as this society offers. I have but one more word to say to you, and that is that Protestantism is not a mere negative of the errors of Rome, as the Roman Catholics say of it, but is the original and only Church formed by Christ when upon earth, the faith once delivered to the saints—a belief in the Saviour who died

for our sins, and rose for our justification, a Saviour for whom we live and in whose love we hope to die. I have great pleasure in proposing the resolution.

Mr. J. P. CORRY, M.P., seconded the resolution, and in referring to the Protestantism existing in Ireland, said : All acquainted with my native land know the blessings that have resulted in the North of Ireland from the establishment of Protestantism. We at once see a very marked difference between South and North Ireland. I have been asked to explain this difference, and I have no hesitation in ascribing it entirely to the difference of religious belief. We require such institutions as yours over in Ireland. I am not one of those members of Parliament who are gifted with eloquence so as to influence others ; my vocation is rather to work. Since I have had a seat in the House I have been able to help in one way and the other the Protestant religion. You are all aware that from time to time in the House of Commons we have had attempts made to get a Romish university sanctioned in Ireland, but I for one hope it will not be successful. (Hear, hear.) I think it would be acting a very ungenerous part for England to take the funds of the now disestablished Irish Church for the purpose of founding such an university. The resolution was carried unanimously.

The Rev. Dr. MAGUIRE, who conducted the City and West-end classes, stated that the prizes now about to be distributed were for the members of the City class only, and that a separate meeting would be held for the presentation of the prizes to the members of the West-end class in their own locality. After briefly explaining the way in which the examination was conducted, and the prizes adjudged, he read, from his adjudication report, the names and marks of merit of the successful competitors.

The following prizes were then distributed :—First prize, £10, William Little ; second prize, £7, Joseph Wilson ; third prize, £5 ; Emily D. Kirkwood ; fourth prize, equal £2 10s. each, W. O. Dixon and John F. Davis ; sixth prize, £1, George E. Laws. The following received book prizes :—F. W. Eyre, Henry A. Bywater, William Strong, Sydney West, Alfred Allen, Alice Hoatson, William Steel, John Eley, T. J. Robertson, Violet A. M. A. Hyde, Ernest W. Smith, John H. Adcock, William Bushell, Annie Stone, Frederick Pickering, Ada F. Windle. Special prizes, contributed by city friends, were also given to former competitors :—First prize, £10, Adelaide Burnett ; second prize, £5, George G. Coulter ; and book prizes to the following :—John Bennett, Joseph Greer, Mrs. H. Rice, Thomas G. Elliott, Miss A. M. C. Walmisley, William A. Long, Henry Rice, and Thomas Denham. Certificates of merit were also presented.

Mr. M. C. SOUTTER, M.R.C.S., proposed : “ That this meeting rejoices in the success of the efforts of the Protestant Educational Institute, in giving such instruction as opposed to Romanism and Ritualism ; and they deem it of the utmost importance that the

institute should be liberally supported, to enable it to establish still more extensively throughout the kingdom its Protestant educational classes." The speaker said: Very few can imagine how necessary it is to be perfectly familiar with the Romish controversy. Every day I come in contact with those who have been drawn into the illusions of Romanism. There are several aspects in which we should study Popery, the most important of which is the religious aspect. Nothing touches a human being so much as the future relations of his soul. Here, in this vital part, Popery touches all persons coming in contact with it. I have seen Roman Catholics die, and never with that calmness that a Christian shows in his last hour. I have seen dread and fear depicted upon their countenances, for they knew judgment would follow upon them, instead of dying strong in the certain hope of immortal life; knowing that to die is but to be in glory, instead of believing with the Romish system that they but go to purgatory for an indefinite number of years. I have seen in France dozens of persons round one altar praying for their deceased relations; and if you knew how many thousands of persons there are even in this country who believe their relatives to be in purgatory, you would desire to know more about this great system of wickedness and endeavour to destroy it. He also referred to the Lectures given by the Institute to children, on the Martyrs and Reformers, illustrated by dissolving views; and concluded by making an earnest appeal to wealthy friends of Protestantism to contribute liberally towards the maintenance and extension of work so excellent and so important.

The Rev. A. KING briefly seconded the resolution, which was supported by the Rev. V. M. WHITE, D.D., and unanimously adopted.

The Rev. J. FORSYTH, M.A., moved a cordial vote of thanks to Colonel Macdonald Macdonald for the manner in which he had presided during the evening, which was seconded by Sir LEOPOLD MCCLINTOCK.

The CHAIRMAN, in responding to the vote, which was unanimously accorded, said that he had listened with exceeding pleasure to the speeches that had been delivered, and he was sure that the large number present would agree with him in this remark. He had for years been in the habit of delivering speeches at this anniversary meeting, in other places; and to be able to hear such admirable speeches as those delivered gave him great gratification.

The meeting was terminated by prayer by the Rev. J. FORSYTH.

LONDON WEST END CLASS.

A course of lectures, on the doctrines of the Reformation, was delivered by the Rev. Dr. Maguire, in St. Paul's Church, Onslow-square (Rev. W. H. Webb-Peploe), on the afternoons of Thursday during February and March. The distribution of prizes took place in the drawing-room of the Hon. Mrs. S. Cavendish, 62, Stanhope

Gardens, on June 24th, the Rev. W. H. Webb-Peploe in the chair. Dr. Badenoch and the Rev. Cunningham Geikie addressed the meeting. The following received prizes:—First prize, £5, Mary E. Walmisley; second prize, £3, Eleanor G. G. Brown; third prize, £2, Rose Moreton; and to the following prizes in books were awarded: Mr. Thomas Wright, Margaret B. Garvock, Mary E. Coleridge, Nelly J. Lukin, Mary M. Smith, Frederica Eborall, and Ellen Culbertson. Junior division: Book prizes, Gladys M. Bevan, Gwendolen Bevan, Laura T. Coltman, Mary E. Dalton, and Emily M. Dalton. Dr. Badenoch intimated that a lady who had taken a great interest in the work of the Institute and had liberally supported it from the beginning, had presented for each of the unsuccessful competitors a copy of the Rev. Hely Smith's work, "High Church," and that this admirable book would be forwarded to each by post.

BRIGHTON CLASS.

A public meeting in connection with the Protestant Educational Institute was held in the King's Room, Pavilion, on Monday, 28rd June, for the purpose of presenting to the successful students the prizes won by them at an examination held at the Town Hall, at the beginning of May, on the conclusion of a series of lectures by Dr. Maguire, Rector of St. Olave's, Southwark, on the principles of the Reformation.—The lectures, which contrasted the teachings of the Church of Rome with those of the Reformed Church, as tested by the Holy Scriptures, were delivered in Emmanuel Church. Mr. William Henty presided.

The proceedings having been opened with prayer,

Mr. W. OLDING, at the request of the Chairman, gave an introductory address, in which he touched on the principle which animated the Institute, viz., the desire to use the best means to remove the ignorance which was found in the minds of so many as to the relative claims of the Romish and Protestant Churches. He deplored the fact that this question received so little attention, and was so seldom dealt with from the pulpit or platform, observing that he was sure that young men and young women would not be so readily influenced by the errors of the Church of Rome if they were made fully acquainted with the gravity of those errors—(hear, hear)—and therefore he warmly supported, and had supported for many years, the laudable efforts which the Institute was making to educate young people in this important controversy. These were days, he feared, when one was tempted to cry "Peace at any price"; but they must remember that, whatever they might do, the Church of Rome would leave them no peace. It, therefore, behoved them to prepare as much as possible to protect themselves. (Hear, hear.)

The Rev. Dr. BADENOCH, after explaining the system by which the prize-winners were selected, and which, he pointed out, left the candidates' names utterly unknown to the Examiner, observed that

there was a great amount of indifference as to a clear conception of the truths of the Gospel as opposed to error, whether in form of Ritualism or Romanism, and he was inclined to attribute this indifference to a variety of causes. Indefinite teaching from the pulpit; a forgetfulness of the old ways of our forefathers in instructing children with a dogmatic catechism, and showing how those dogmas were based on the Scriptures as the sole authority; and a tendency to think that the battle of truth against error had once been fought and fought for ever, forgetting that error sprang from the heart as well as from outside;—all these contributed together to call for efforts on the part of the Institute. The work, it was true, had progressed in a marked degree. It began with about 500 young men in the city of London, and had gone on until upwards of 50,000 students in various parts of the country had passed through the classes. (Applause.) The work, too, was not confined to any one division of religion, for Wesleyans had welcomed the Institute's teachers in their Colleges, whilst clergymen and ministers of various denominations had at times united together to hold a systematic course of lectures. This was a phase of its work which proved of great interest, for they were then enabled to get all classes together to meet a common foe. Protestantism stood at the root of all they ought to prize as a Christian Church; and, therefore, when they found that it was struck at, it was incumbent on them to exert themselves to the utmost. Ritualism, in remote country districts as well as in the metropolis, was doing much to empty Protestant Churches, and, when it was seen what ignorance of the true principles of the Gospel was doing, it was time they did their best to remove it. (Hear, hear.) The Rev. Dr. expressed a hope that fresh supporters of the movement would rise up to fill the places of those removed by death, and, having alluded to the work done by the Institute in contributing to libraries in different parts of the country upwards of 2,000 volumes of sound Protestant works, concluded by reading the Examiner's report.

The Examiner (Dr. MAGUIRE) spoke in high terms of the intelligence shown in the majority of the answers, especially in dealing with the questions of Sacerdotalism and Confession, and gave a list of the distinguishing numbers on the papers which he adjudged worthy of the prizes offered.

The Rev. FILMER SULLIVAN, who was then called on to address the meeting, expressed his great interest in the Institute, and commended it to the hearty support of the meeting, observing that, when it was seen how Jesuits were swarming in their midst, and how, under another name, Popery was rampant in the land, it behoved them to put their shoulders to the wheel and make known what God's Word really was and what was the difference between truth and error. (Hear, hear.)

The Rev. Dr. BADENOCH then opened the envelopes bearing the numbers specified by the Examiner, and declared the prizes to have been won as follows:—1st, Miss Sarah Cowley, £5; 2nd,

Miss Augusta A. Cutler, £3; 3rd, Miss Mary F. Read, £2; 4th, Mr. R. Patching, jun., three volumes; 5th, Miss Frances David, three volumes; 6th, Miss Manico, two volumes; 7th, Miss Jeannie Keane, two volumes; 8th and 9th (bracketted equal), Miss A. Murray Alexander and Miss Laura Manico, two volumes each; and 10th, Miss Eliza Emily Lloyd, one volume.

The prizes having been distributed by the Chairman,

The Rev. J. B. FIGGIS said a few words in favour of the Institute's principle of sending out special teachers to give instruction on the distinctions between the Church of Rome and the Protestant Church; after which

The Rev. A. B. KING observed that he thought it had sometimes been taken a little too much for granted that the efforts of the Institute were strange and not essential to the great work of Christian education; but he felt that many truths had been brought before them that afternoon to remind them of the apathy, not to say fashionable ignorance, which had affected the country with regard to the fundamental principles of the Church. He was inclined to think that some of that apathy had sprung from reluctance; many essentially spiritually-minded persons felt to hear the question discussed. He hoped that the classes of the Institute might be further extended, so that the rising race might be soundly educated in the Scriptural principles of the Protestant faith. (Hear, hear.)

Mr. OLDING then moved a vote of thanks to the Chairman, which was seconded by the Rev. G. HEWITT; and, in replying,

Mr. HENTY said some good would be done if people could be induced to look at home rather than regard every movement as only affecting others. In Brighton alone they could see more than sufficient to give cause for alarm. At one end of the town a building was being prepared for 300 nuns; a Roman Catholic Church was being built at Cliftonville; another at the northern part of the town; and, not to specify too particularly, there were many sources open in the professedly Protestant Churches of the town for leading their own friends, not only to forsake them, but to be their enemies ever afterwards.

CHICHESTER CLASS.

A course of lectures, similar to that in St. Paul's, Onslow-square, London, was delivered by the Rev. Dr. Maguire in St. Pancras Church, Chichester (Rev. G. Cavill's). A public meeting, to distribute the prizes, was held in the schoolroom on 30th June, Rev. G. Cavill in the chair. The meeting was addressed by the Chairman, Rev. Mr. Smith, and Dr. Badenoch. The following prizes were awarded:—First special, History of Protestantism, to Ada Emily Knight; first ordinary prize, £5, Fanny B. Caffin; second prize, £3, Ellen L. Style. Extra book prizes, Kate B. Garland, Martha A. Caffin, Alice Spencer,

Lillie Gleme, Ellen P. Rasell, Alice M. Pearce, Jessie Gibbings, and Emily Dawtreg.

DROMORE WEST (IRELAND) CLASS.

A Protestant class having been conducted by the Rev. Canon Lowe, in Dromore West, during the past winter, and a report of the examination having been submitted to the Protestant Educational Institute, prizes in books were awarded as follows:—First prize, George Caldwell; second, William Murphy; third, William Noble; and fourth, Pat Carron.

WEST OF ENGLAND CLASSES.

Classes in the West of England have been conducted by Mr. James Todd, the Examiner for the Institute. The adjudication of prizes in connection with these classes are expected to be ready in September.

DEVONPORT CLASS.

The prizes awarded by the Protestant Educational Institute to the successful competitors at the late examination of the Protestant Class at Devonport, conducted by Lieut. E. G. L. Street, were distributed in St. Aubyn's Schoolroom, Devonport, on Tuesday, 10th June, 1879. The chair was taken by the Rev. Pitt Johnson, B.A., the Incumbent of St. Aubyn's, and a well-filled room and much enthusiasm testified to the interest taken in the subject. The meeting opened with a hymn, and prayer by the Rev. J. Besley, M.A., Curate of St. Aubyn's, after which

The CHAIRMAN gave a thoughtful and earnest address. He gave a serious warning as to the evils of Romanism and Ritualism, and referred especially to the unscriptural worship given in Protestant Churches to the elements at the Communion Service, pointing out the Protestant teaching of the Prayer Book on the subject, and recited the Rubric (called by the Ritualists the Black Rubric) at the end of the service. He exhorted his hearers to remain firm to the principles of the Reformation, and the simple study of God's Word, with prayer for the enlightening power of the Holy Spirit. He pointed out the evil effects of tampering with Romanism by indulgence in the sensuous worship of Ritualism, and hoped that all present, especially the young, would never forsake the faith that has made our country the envy of the world.

The CHAIRMAN was followed by Lieut. E. G. L. STREET, the conductor of the class, who brought before the meeting the objects of the society in general and this class in particular. He referred to the excellent work done in past years by the class, and was able to say, from repeated testimony of former pupils, he believed much good had been done in confirming and strengthening a loyalty to the Protestant faith. He referred to the fact that, independent of the theological side of the question, Romanism was a great political engine, which was now, through means of

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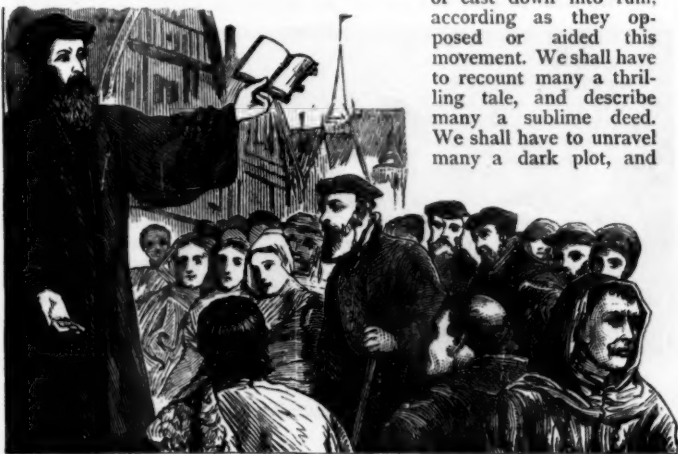
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FAREL PREACHING IN THE MARKET-PLACE AT NEUCHÂTEL.

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Ritualism, making rapid strides in our land, sapping the foundation of vital religion, and introducing into our institutions, especially the Sabbath day, the system which exists on the Continent. He could not think any Christian Englishman would like to see our Sabbath continentalised.

The prizes were then delivered as follows :—Written examination : First prize, Miss Sophia Rose ; second prize, Miss E. L. Long ; third prize, Master Percy Choze. Oral examination : First prize, Mr. G. Philips ; second prize, Mr. Edwin Lacey. The prizes consisted of books.

Mr. W. WAKEFORD and the Rev. S. BESLEY delivered stirring and hearty addresses, which were repeatedly applauded, and enthusiastically received.

Mr. BAKER, R.N., a pupil, in a few appropriate remarks proposed a vote of thanks to the conductor of the class, for his indefatigable zeal in conducting this class for several years, which was responded to unanimously. A pleasant and an instructive, evening was brought to a close by prayer and the benediction by the Rev. Pitt Johnson.

The Portrait of Antichrist.

(Continued from page 195.)

Secondly. The seat of Antichrist was to be in some great city, which, in St. John's days, ruled over the kings of the earth. From this description, I need not say that everybody would at once pronounce the name of Rome ; and under the reign of Antichrist, Rome papal became to Christian nations what Rome pagan had been to heathen nations—the mistress of the world. Pope Leo thus expresses himself in an address which he delivered in Rome,—"As being the See of the blessed Peter, thou Rome art made the head of the world ; so as to have even wider rule through religion than by the power of earthly dominion" (quoted by Danbuz, 567). Joachim Abbas, who lived in the thirteenth century, says, "Antichrist is long since born in Rome, and yet shall be advanced higher in the apostolic see" (Rog. Hoveden, annal in Rex Anglic., London, 1596). To the same effect are the words of Bernard, another Romish writer,—“The beast that is spoken of in the Book of Revelations, unto which beast is given a mouth to speak blasphemies, and to make war against the saints of the most high God, is now gotten into Peter's chair as a lion prepared to his prey” (Epist. 125).

But rarely are Romish writers found honest enough to speak out in this way. They generally glory in the fact that the Pope reigns in Rome—the “eternal city,” thinking it to enhance his glory

that he should possess for the seat of his dominion a city so famed in the history of the world.

The following quotations are deserving of special notice, as showing how truly prophecy is fulfilled, that the reign of the Popes should take the place of the reign of the Emperors :—

“The Empire having been overthrown, unless God had raised up the Pontificate, Rome, recuscitated and restored by none, would have become uninhabitable, and been a most foul habitation thenceforward of cattle. But in the Pontificate it revived as with a second birth ; its empire in magnitude, not indeed equal to the old Empire, but *its form not very dissimilar* ; because all nations from east and from west venerate the Pope, *not otherwise than they before obeyed the Emperor.*”—AUGUSTIN STEUCHUS, a popish writer of the thirteenth century.

“The princes of the world now adore and worship as Perpetual Dictator the successor, not of Cæsar, but of the fisherman Peter, that is the supreme Pontiff, the substitute of the aforementioned Emperor.”—FLAVIO BLONDUS, thirteenth century, both quoted by Vitringa, p. 785 ; Pareus, p. 489 ; and Daubuz, 586.

“To crown all, Pope Clement seals his own condemnation when he says, “We succeed to the vacant Empire of the Emperor.”—CLEMENS V., in Cod. Clementin., lib. ii., tit. ix., chap. 2., col. 136.

In applying the moral marks of Antichrist to the Pope, we again observe that they are so applied only in his official capacity, as he is the head and representative of the Antichristian system ; for in this inquiry we have nothing to do with his private character. He is Antichrist, not as he is an individual man, but as he bears a certain office, claims certain titles, and exercises certain powers ; and in this sense we will enumerate those moral characteristics of the Pope, which will clearly identify him with Antichrist.

The Pope is a blasphemer against God, because he takes the titles which belong alone to God, and allows them to be applied to him as his right. The following instances we think fearful, and we shudder as we quote them :—

“The Pope cannot be judged, because it is written ‘shall the axe boast itself against him that heweth with it.’”—NICOL. passa Decretal Gratian. Decretal prima pars, Dist. xxi. chap. 4.

“Being God he (the Pope) might not be judged by any mortal man.”—NICOL. passa, Dist. xvi., can. 7., col. 467.

—“The Pope is all and above all.”—HOSTIENS Op. par. 1512. Super quart. decretal qui fil sent legit, fol. 37.

“The Sicilian ambassadors, on being introduced to the Pope, fell at his feet, crying out, “O Lamb of God that taketh away the sins of the world.”—SOUTHEY, p. 190.

“All the kings of the West reverence the Pope as a God upon earth.”—GREGORY II., quoted by Gibbon, ix. 187.

“The people think of the Pope as the one God that has power over all things in earth and heaven.”—GERSON in Daubuz, 581.

"God was the Pope, and the Pope God."—Words of Ravallac, A.D. 581.

"To believe that our Lord God the Pope might not decree as he has decreed, is to be censured as heresy."—Extrav. JOHN xxii. ad Calc. Sixt. Decretal.

"The apostolic seat is the seat of God."—Sacrum ceremonial. DAUBUZ, 531.

"If to serve God truly is to reign, while you serve, O Leo, you reign; for Leo is a god in the earth."—Appended to Roscoe's Leo X., numbers 71, 72, 100.

"The Pope bears the appearance in the earth, not of a mere man, but of the true God."—Decretal GREG. I. 7, 8.

"It is well known that the Pope was called God by the pious prince Constantine, and it is manifest that God cannot be judged by human judgment."—Canon Law.

Pope Nicholas I., writing to the Emperor Michael, A.D. 860, quotes these words, and uses the same argument in his own favour.—Decretal Gratian. Decr. prima pars.

Bishop Bedell discovered in Italy, and exposed the following inscription (See his life):—

"To Pope Paul V. one instead of God, most valiant for the affairs of the Christian monarchy, and most courageous preserver of the Pontifical omnipotence!"

Again,

"To Paul III. the best, the greatest, a God in the earth."—Inscription on the gate of Tolentino, as quoted by Daubuz.

"Thou art not God, nor man, but as if a mean between the two, thou art of both."—Canon Law. Clement, Book i.

In the Council of Lateran, held A.D. 1215, Christopher Marcellus represents the Church at large as thus addressing Pope Leo X. who was present:

"I have compassed sea and land, and found none but thee to care for my preservation and dignity. I come to thee as my true lord and husband, beseeching thee to see to it that thy bride be renewed in her beauty, . . . for thou art our shepherd, our physician in short, a second God on earth."

Again, in the sixth session, the Bishop of Modrusium, in playing upon the name of the Pope (Leo X.), employs this language in reference to him,—

"But weep not, daughter of Zion, for God hath raised up a Saviour for thee. The lion of the tribe of Judah, the root of David hath come, and shall save thee from all thy enemies. On thee, O most blessed Leo, we have fixed our hopes as the Saviour that was to come."

Again, in the seventh session,

"Gird thy sword upon thy thigh, O most mighty."

The following quotations will show in what way Popish writers attempt to justify these titles:—

"The honour which is due to Christ, because He is God, is due

to the Pope, because honour is due to power; but the power of Christ and of the Pope is one, because he is God."—Quoted by VITRINGA, p. 797.

"The Pope is God because he is the vicar of God."—INNOCENT in the Decretals.

"Consider thyself to be the vicar of Christ, the Christ of God."—BERNARD. Epistle to Pope Eugenius, book iv., chap. 7.

Bellarmino, whose works are authorized, says, that "every title that belongs to Christ, belongs also to the Pope," and gives a list; and, according to Southey (*Book of the Church*, p. 190), the people were required to bow at the name of the Pope, as at the name of Christ. We are constrained to ask whether any language can be more blasphemous than that contained in these passages. Titles belonging only to God are given to the Popes, not only by others, but by themselves, and we never hear of the books containing these blasphemies been put on the list of prohibited works; no, they are sanctioned by papal authority, and what papists consider infallible decrees; so that popery in its very nature is blasphemous, and the Pope, from the very assumptions of his office, is a blasphemer; and who shall say that his doom shall not be worse than that of Herod, who, "upon a set day, arrayed in royal apparel, sat upon his throne and made an oration unto them, and the people gave a shout, saying, it is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory."

Nor must we here forget the amazing fact, that at the inauguration of the Pope, he is enthroned in the church of St. Peter's in Rome. The Cardinals, the Princes of the Romish Church, prostrate themselves before him. Adoration is not the only act, but also the word that is still in use at this ceremony to the regret of some Romish writers. The host, or consecrated wafer, which is not god, but is "*called god*," is placed upon the high altar, and there laid at the Pope's feet, although adored as the real and true Christ by all others. The footstool of the Pope's throne is the top of the very altar, where, according to Romanists, God Himself is offered up, "He exalted himself above all that is called God."

The Pope of Rome exalts himself above kings and princes, or, in the words of the prophecy, he exalts himself above all that is *called* god, or that is worshipped. The true God is not here meant, but supreme temporal rulers who are called gods in Scripture (See Psalms lxxxi. 6, John x. 85, 1 Cor. viii. 5). St. Paul, in writing to the very church at Rome, says of the civil ruler, "Let every soul be subject to the higher power; but the Pope, in opposition to this, makes every one subject to him." We give quotations and examples:

Gregory VII., addressing the Council of Rome, held A.D. 1080, thus expresses himself in reference to the excommunication and deposition of Henry,—"*Go on, therefore, most holy princes of the apostles, and what I said, by interposing your authority, confirm;*

that all men may now at length understand, if ye can bind and loose in heaven, that on earth also ye can take away and give empires, kingdoms, and whatever mortals can have. For if ye can judge things belonging to God, what is it to be deemed concerning these inferior and profane things; and if it is your part to judge angels, who govern proud princes, what does it become you to do toward their servants? Let kings now and all secular princes learn, by this man's example, what you can do in heaven, and in what esteem you are with God; and let them henceforth fear to slight the commands of holy church; but put forth suddenly this judgment that all men may understand that not casually, but by your means, this son of iniquity doth fall from his kingdom."—*Plat. in Greg. VII. Conc. Rom. 7.*

In the excommunication itself these words occur: "For the dignity and defence of God's holy Church, in the name of Almighty God, Father, Son, and Holy Ghost, I depose from imperial and royal administration, King Henry, son of Henry, sometime Emperor, who too boldly and rashly laid hands on the Church; and I absolve all Christians subject to the Empire from that oath whereby they are wont to plight their faith to true kings; for it is right that he should be bereft of all honour, who is the cause of derogating from the majesty of the Church."—*Plat. in Greg. VII.*

The decree of Pope Boniface VIII., as given in the Canon Law, runs thus,—“We say, declare, and pronounce, that it is altogether necessary to eternal salvation for every human creature to be subject to the Roman Pontiff,”—“for one sword must be under another, and the temporal authority must be under the spiritual power.”

The notorious bull of Pope Pius V. against Queen Elizabeth contains these words,—“He that reigneth on high, to whom is given all power in heaven and earth, hath committed the one holy apostolic Church, out of which there is no salvation, to one alone on earth, namely, to Peter, prince of the apostles, and to the Roman Pontiff, successor of St. Peter, to be governed with a plenitude of power. This one he hath constituted prince over all nations, and all kingdoms, that he might pluck up, and destroy, and dissipate, and ruin, plant and build.”

“The first opinion is that the sovereign Pontiff hath most full power over the whole world, both in ecclesiastical and civil affairs. The middle opinion, which is the common one of Catholics, is, that the Pope, as Pontiff, has not immediately or directly any temporal power, but only spiritual; yet, that by reason of the spiritual, the Pope has at least indirectly a certain, and that a supreme, power in temporal things.”—*Belarmine.*

“It is an error not to believe the Roman Pontiff to have universal supremacy over things spiritual and temporal, into which error, indeed, many fall from ignorance of the same power; which as it is infinite, because great is the Lord and great is His power, and of

His greatness there is no end; all created intelligence is found to fail in searching it out."—Augustinus Triumphus.

Belarmine quotes with approbation as the doctrine of Aquinas, that "the Pope is the top of both powers," "when anyone is denounced as excommunicated, his subjects are by the very act immediately freed from his dominion and their oath of fidelity." (All quoted by Barrow.) Indeed, it is the general doctrine of papists, that kings hold their kingdoms from the Pope, and that he has the power of making and dethroning kings—that he has exercised it, the following instances, out of many others, will show:—

Pope Zachary, in the eighth century, took the kingdom of France from Childeric III., absolved the people from their oath of allegiance, and gave the kingdom to Pepin, the Mayor of Paris. Gregory VII., or Heldebrand, excommunicated Henry IV. Emperor of Germany, and absolved his subjects also from their oaths, as we have just noted; nor was it till the most abject submissions had been made that the sentence was repealed. Pope Adrian IV. obliged the Emperor Frederic to hold his stirrup when he mounted his horse. Innocent III. excommunicated John, King of England, and granted the kingdom to Philip of France; and Pius V. did the same to Queen Elizabeth. Pope Innocent III. gave a king to the Armenians, he raised the Duke of Bohemia, Bulgaria, Wallachia, and Arragon to royalty, and constituted them kings. He crowned the Emperor Otho IV., and afterwards denounced him as a rebel against the Roman See; anathematised and dethroned him, and raised Frederick II. to emperorship instead. Pope Alexandria VI. issued a bull A.D. 1494, drawing an imaginary line through the Atlantic, and granting to Ferdinand, the Catholic, all the countries he could discover to the west of that line, confirming, at the same time, in favour of the Portuguese, the grants by former Popes of their conquests east of it; and it was in virtue of this, their title, that the Spaniards summoned the nations of America to submit to their dominion, which also they enforced by fire and sword.

Baronius, in his *Annals*, relates the following of Celestin III., at the coronation of Henry VI.: "Our Lord the Pope sat in the pontifical chair, holding the Imperial crown between his feet, and the Emperor, bending his head, received the crown, and the Empress in the same manner, from the feet of our Lord the Pope. But our Lord the Pope instantly struck with his foot the Emperor's crown, and cast it upon the ground, signifying that he had the power of deposing him from the Empire if he were undeserving of it."

But, again, the Pope changes times and laws: "The Pope is the fountain of all manner of law. The Pope hath all law under the secret of his breast."—Boniface VIII., Canon Law, sect. Decretal, Bk. I.

"If all the world were to give sentence against the Pope, it appeareth for all that we ought to stand to the determination of the Pope."—Canon Law. Lugd. 1624, Decret. Gratian, Decr. Pars., Caus. IX.

"The Pope changeth the nature of things, applying the substantial parts of one thing to another, and of nothing he is able to make something, and that which is no sentence he maketh a good sentence, for in anything that he willeth, his will standeth instead of reason, and there is no one may say why doest thou thus."—Canon Law, Decret. Greg. IX., Bk. I.

"The Pope can determine contrary to the Apostles, and contrary to the canons of the Apostles, and contrary to the Old Testament."—Quoted by Daubuz, 582.

"If the Old and New Testament are to be received, it is not because they have been added to the body of the Canons, but because of their being received by the holy Pope Innocent."—Daubuz as above.

And does not the Pope act in accordance with this also, in that he has altered the natural and divine law of marriage, and made and enforced many decrees contrary to the laws of nations and of God, affirming them to be of equal, nay, greater authority than the Bible? Does he not canonize saints, and order divine honours to be paid to them, as well as to images and relics? Does he not grant indulgences? Has he not in idea created purgatory, and caused his votaries to believe in it? Does he not claim to deliver souls from it? And does he not assume the power, absolutely and directly, to forgive sins, past, present, and future, and to consign souls to perdition by the mere act of depriving them of the offices of his Church? How true are the words of inspiration, "he speaks marvellous things, and exalts himself above all, and thinks to change times and laws!"

The Church of Christ in England Originally Protestant and Independent of Rome.

(Continued from page 201.)

A new era now breaks upon the history of the country. After the removal of the Roman legions, upon the decay of that empire, the inhabitants were assaulted by the Picts and Scots. The help of the Saxons from Northern Germany was invited, who managed first to gain a permanent settlement, and then to possess themselves of the whole country. The Britons preferred to retire with their independence and their Christianity, rather than to become subject to the Saxon intruders. Numbers, however, remained amongst them, and throughout the century that intervened between the arrival of the Saxons, A.D. 449, and the Mission of Augustine, A.D. 596, the British Church struggled on in its existence.

Now it becomes a question of the greatest moment to examine this new portion of history. If Christianity had existed from Apostolic ages in the land, though driven under Saxon persecution to the extreme borders of Wales and Ireland for a time, and if it

was not extinguished in the midst of Paganism itself, it follows that however well-intentioned the mission of Augustine from Pope Gregory was, however favourable to the enlargement of Christianity and the spread of literature, however much the conversion of the Saxons was expedited by strangers more rapidly than was likely to be by the British without them, on whom they had trampled; yet the early history of the British Church and the testimony of the later writers deny to Rome the boast of evangelizing the Britons, or even converting the Saxons. Could it be proved that the latter were inaccessible to British Christianity, and the former were indifferent, as Augustine pretended, to their conversion, the case would be widely different. But, on the contrary, the success of Augustine was secured by the help of the Christianity he already found. The spouse of Ethelbert, by whose favour his monks gained their footing, was a Christian, and we have very express testimony that many districts of the Saxons were converted afterwards,—not by the Saxon Bishops consecrated by Augustine, but by the British now retired into Wales. It is difficult to arrive at the exact proportions of their respective successes, for the only source of our information is the Saxon historian Bede, who though dignified by the title of Venerable, "saith as little as he well could that tendeth to the honour of the British Church."

We know, indeed, that the British Bishop of London and the Archbishop of York were driven by persecution into Wales, A.D. 536; scarcely ten years before Augustine's arrival; but this is no proof that any large number of the clergy had departed also. Sure at least, we are, that when Augustine erected his See at Canterbury, there was already a Christian church where Queen Bertha worshipped.

It is difficult to determine what were the simple motives which induced Gregory to seek the conversion of the Saxons—Roman historians, of course attribute those of the purest kind. There is, however, no actual evidence of this unless we except the story of the youths from the Angleland, whose fair countenances and unconverted condition are said to have excited the Pope's compassion. On the contrary, there is too much reason to believe that one chief object was to make the British Church a nullity, because its episcopate was not derived from Rome. In his letter to Augustine he expressly commits the oversight of the British Bishops to him, but not to the French, because "the Bishop of Arles received the pall in ancient times from his predecessor." Now, in all this, there was not only an unjustifiable assumption of authority, but a direct infringement of Catholic rule. At the Council of Nice, A.D. 325, the independence of every province was established. To usurp this jurisdiction over a foreign land, where a Church was represented at this identical Council, and to consign it to a stranger, was an act contrary to justice and to the Canons of the famous Council.*

* How far Pope Gregory was departing from the views of earlier Christians is seen in this remark of Pope Leo, A.D. 409: "The privileges of the Churches confirmed by the Council of Nice cannot be destroyed by wicked usurpation."

It is true that this Church was driven for a while to the wilderness, but still it was there; nor does there seem to be any reasonable doubt but that it would have fulfilled its mission of converting the Saxons. To establish this opinion the following facts must be considered.

I. The Saxons were desirous to receive the Christian faith, as is acknowledged by Augustine at the time in these words, "We are informed" (writing to the French Clergy) "that through the mercy of God, the English nation is desirous to turn Christians." Now, this desire among a people whose worship was a mixture of *Hero-worship* and that of the heavenly bodies must have proceeded from the preceding exertions and example of their British enemies; and doubtless this fact must have reached Gregory through Bertha, the Christian Queen of Ethelbert, who was herself a native of France; and who for this reason, as well as her hostility to the British, was likely to seek the propagation of Christianity through France and Rome, rather than through the vanquished Britons.

II. The British Bishops took pains to ascertain whether or not the object of Gregory and Augustine was simply to aid them in converting the Saxons; but when they discovered that it was rather to forge a spiritual yoke, for them, and indirectly also to countenance the unjust usurpation of our Saxon ancestors, they boldly and firmly resisted them. The history of the interview between them clearly proves this point. Taking the advice of a pious man, the British Bishops determine to give the right hand of fellowship to the Roman strangers, if by their humility they showed that they bore the yoke of Christ. Shocked, however, by the haughty bearing of Augustine, Dinooth, in the name of the rest, delivers this mild but decided reply—"Be it known, and without doubt unto you, that we all are obedient subjects to the Church of God, and to the Bishop of Rome, and to every godly Christian; to love everyone in his degree in perfect charity, and to help every one of them by word and deed to be the *children of God*; and other obedience we do not know to be due unto him whom you name to be Pope, even to be the Father of Fathers (*i.e.*, Bishop of Bishops, Pope being *Papa* or Father) to be claimed; and this obedience we are ready to give and to pay unto him and to every Christian continually. Besides, we are for our parts subject to the Bishop of Caerleon-upon-Usk, who is under God appointed to superintend us." Now, in this beautiful, peaceful, but faithful reply, we observe most clearly two things—*first*, that the old British Bishops, driven though they were by their invaders into the western part of the island, were ready to accept the help of any foreign missionaries for the conversion of their oppressors; but, *secondly*, that they regarded the claims of these Roman strangers as an unjustifiable intrusion. History tells us the painful sequel. Augustine had recourse to threats, and predicted vengeance. The prediction was fulfilled, not till after Augustine's

death, if Bede may be trusted in what concerns the fair character of the Anglo-Saxon Church, when 1,200 British clergy accompanying the army of their people against Ethelfrid, King of Northumbria, with no other weapon than that of prayer and exhortation, were, nevertheless, singled out for utter and immediate massacre before the armed troops were attacked, A.D. 607. How far Augustine spoke in the spirit of prophecy or in the spirit of revenge we must leave others to determine. Finally, the great part of the Saxon Heptarchy, or Angleland, was, after all, not evangelized by the *Romish* missionaries, but by the old natives. The Saxon historian Bede is still our authority. We acknowledge that the party of Augustine re-established Bishops at York and London, from which, in A.D. 586, the Saxons had expelled the lawful British ones. This happened A.D. 625, while Edwin was King of the North. On his death Oswald became King of Northumbria, the vast country lying north of the Humber, and extending to Edinburgh. In his youth, for seventeen years, he was an exile among Irish Christians in Iona, (a Scotch island originally colonized by the devoted St. Columba from Ireland) Oswald's very first act was to send for missionaries from where he received his own Christian education; and he soon, by obtaining the consecration of Aidan as Bishop, laid the foundation of the see of Durham. Bede gives this candid opinion, (and observe now the words marked in italics show that he would have liked him better had he come from Canterbury or Rome) "Aidan, a Bishop of uncommon meekness, piety, and moderation, and having a zeal for God, *but not according to knowledge*, answered the call (*i.e.* of Oswald); and vast numbers of the Irish (then called Scots) followed him daily into Britain."

1. Not many years later we learn from the same historian that this very King Oswald (called in Saxon a Bretwalda) paid a visit to the King of Wessex (West Saxon land) on a matrimonial errand, whom, with his family and lords or thanes, he converted to Christianity. It is true that he was assisted by a foreign Bishop, who coincidentally arrived from Rome, and who was appointed to the see of Oxford. This happened A.D. 635.

2. In a similar manner, the great *Midland District*, then called Mercia, became Christianized by the conversion of its king, who had married Oswald's grand-daughter. This king obtained as Bishop of Mercia (or Lichfield) Diuna, consecrated not from Rome or by Rome, but by Finan, who succeeded Aidan as Bishop of Durham.

3. *East Anglia*, with London for its capital, was originally seized by the Roman party, yet it soon relapsed into idolatry, which in fact it has been the policy of all *Romish* missions in all ages to assimilate to Christianity rather than to subvert. We may ask whether this is the only practice which Rome learnt from St. Peter, for whose dissembling Paul, an Apostle, boldly rebuked him to the face. After the relapse of the East Saxons into idolatry, London receives St. Chad as its Bishop, who was also consecrated by

Finan, assisted by two *British* Bishops. Through him it was and his immediate followers that the heathenism of the modern diocese of London was in reality extirpated.

It was about this time, A.D. 669, that the whole Saxon Church owned the supremacy of the Bishop of Canterbury in the person of Theodore. The British Church, however, continued to maintain a separate existence from the Saxon, until the twelfth century, when Wales, so long the sphere of its independent existence, became under Edward I., attached to England, and the old and genuine British Church was brought to acknowledge the jurisdiction of Canterbury.

Now, in reviewing all this, we come to the undoubted conclusion that the British Church is more ancient than our monarchy; that in the *first* ages of Christianity it was planned by the Apostle Paul or other Apostles; that in the *second* century the British Church was a prosperous one; that in the *third* she was a persecuted one; that in the *fourth* she was represented in many General Councils, and subscribed their decrees; that in the *fifth* she protested against the Pelagian heresy; that in the *sixth* when Saxon idolatries overran the land, she yet flourished in the west; that, when the Pope's servants came, she asserted thus early her *Protestant* character; and that in the succeeding century she made more successful efforts for the conversion of her Saxon enemies than the agents of Rome, whose exertions were more exclusively confined to Kent; and lastly that the acknowledgement of Romish authority was not extorted until Wales, by the force of arms, was annexed to England in the twelfth century.

Such, then, is the suitable reply we make to the Pope's claim upon England. In answer to the question, "Where was your Church before the time of the Reformers?" We throw all these testimonies together, and say she was in turn a *prosperous* Church, a *persecuted* Church, a Church duly *represented* in Councils, a Church *protesting* against your own haughty despotism; a Church which, through your own intrigue and the civil power gradually resigned her independence, but which in another struggle in the sixteenth century once more regained her primitive Christian creed, her primitive government, and her primitive liberties. Remembering all this, and stimulated by these early protests, and this later bondage, and still later recovery of our freedom, we rise as one man and reject the attempt to throw a fetter over our spiritual liberties, and because a few, chiefly young, misguided, restless spirits among her sons, have turned false and treacherous, choosing the pseudo-unity of a foreign Church, with all her heresy, British subjects, though leagued with Rome, would subvert the foundation of our country's constitution, overthrow the authority of its rightful Church and the jurisdiction of its Bishops, and transfer from our Queen the affections and allegiance of her people.

I trust that a measure so bold, so arrogant, and so unprecedented which the Pope has taken in England in hope of obtaining

abroad what he has lost at home, may call forth such a spirit of enquiry as will not rest until the effrontery shall recoil upon its authors. I say a *spirit of enquiry*, for a carnal spirit of party that cries out "No Popery" is never to be trusted. We need a spirit of opposition to the overbearing claims and revolting cruelties of Romanism, founded upon something more sure and substantial than excited passions. We need the argument of enlightened reason. We must not only seek to elicit truth, but we must so elicit it as to leave in the heart its sacred unction and power. If we are content to anathematize, to revile, or to misrepresent, we use unlawful weapons; we approach no nearer than our adversaries to the spirit of that religion which commands "Bless and curse not." Hating as we do that superstition which cramps the mind and retards the onward progress of mankind; shocked as we are at that mass of heresy which attests the sad departure from real and pure Christianity, yet we wish not to direct our appeals to your passions instead of to your reason. We will not be afraid to become honest and manly adversaries. We will venture the assertion that many who have turned traitors to the English Church and have embraced the errors of Romanism have done so in mistaken judgment, and in hatred of the disunion among the ranks of Protestant denominations. We believe that many thousands in the Romish Communion, in spite of mists and intervening clouds, have, nevertheless, marched to glory, "looking unto Jesus." We admit this because the holding back the truth never advances it; but with all this admission, we believe the Church of Rome to be filled with the spirit of everything blighting, withering, desolating. We think that a time has come when a voice should be heard from British shores in the Vatican that a few eighty or ninety Presbyters are not even the Church of England, much less *England*; that, tolerant and unpersecuting as she is, she will not be cajoled of her liberties; and that her watchword still shall be written upon her throne, her churches, her chapels, her schools,—transcribed from the Articles of her Established Church—"The Bishop of Rome hath no jurisdiction in this realm of England."

Individually, learn to value your privileges as members of this Church, and be assured that the best way to hand down your charter unsullied to posterity—a charter *primitive* in its origin, *Protestant* in reference to Rome—is to live out its Christian truths, to practise its holy precepts, to show the reality of her Divine commission from her Saviour, and of the presence and communion of the Spirit, by producing the fruits of her ordinances and her sacraments, and to manifest the value of your privileges, by an abiding fellowship, in the spirit of holy awe and responsibility.

* Art. xxxvii. Numbers of Christianly educated young men and women, will be found scarcely aware of the fact that this declaration "*The Bishop of Rome*," &c. (Article 37) exists in the Prayer Book.

Contributions—continued.

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Reid H.	0	5	0	Sellers, J.	0	10	0	deacon	0	5	6
Roberts, T.	1	1	0	Sharman, G. W.	1	1	0	Williams, J. and Sons...	0	2	6
Russell J. E.	0	5	0	Sigston, Miss M. E.	0	10	6	Watts J.	0	5	0
Reid, Mrs. O.	0	5	0	Thomas, E.	0	5	0	Welford, S. W.	0	10	6
Bowe Mrs.	0	5	0	Tucker, W.	0	2	6	Way, W. A.	0	19	0
Sampson, G.	0	2	6	Trefry, G.	1	1	0	White J.	0	5	0
Slade, Miss	0	2	6	Townsend, H.	0	1	0	Williams, Dr.	0	2	6
Spink, Miss	0	5	0	Townsend, W.	0	2	6	Ward, Lieut-Colonel...	0	10	0
Sparks W.	0	13	0	Townsend, J.	0	5	0	Wigram Rev. F. E.	0	10	6
Summers G.	0	2	6	Todd, Mrs.	0	2	6	Wilkinson, Rev. J.	0	5	0
Steele, E.	0	5	0	Thomas, E.	0	5	0	Wilcox E.	0	10	6
Simpson, Mrs. E.	0	10	0	Tulloch, Capt. L.	0	10	0	Welsford, G. B.	0	5	0
Sauley, Rev. W. G.	0	10	0	Tulloch, Capt. G.	0	10	0	Wadman, Mrs.	0	2	6
Shua, Joseph	0	10	0	Timmins, J. A.	0	2	6	Webb, Dr. J. J.	0	5	0
Short, Rev. G.	0	2	6	Trewent W.	0	2	6	Welch J.	0	5	0
Snell, F.	0	5	0	Terry, E. T.	0	1	0	Whits, G. G.	0	10	0
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Bloombe J.	0	5	0	Vve, N.	0	5	0	Williams, J. T.	0	10	6
Bmyth W.	0	5	0	White, Mrs. J.	0	5	0	Ware, K.	0	5	6
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Sturkey T.	0	5	0	Wilson, T.	1	0	0	Young W.	0	5	0
Stokes, Miss	0	10	6	Witty, Rev. J. F.	0	5	0	Yorath, T.	0	2	6
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